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Understanding the Crucifixion from an Islamic Perspective: Abu Zahrah's Thought and Contemporary Interfaith Dialogue

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Article Information	Abstract
Received: 16 July 2025	<i>Crucifixion is a significant theme in both Christianity and Islam, representing one of the most debated theological issues between the two traditions. In Christianity, the crucifixion of Jesus Christ is regarded as the foundation of salvation, while in Islam the Qur'an explicitly rejects this event, affirming instead that Jesus was saved by God. This doctrinal divergence has generated long-standing debates among scholars and provides a compelling context for interfaith dialogue. The purpose of this research is to analyze the perspective of Muhammad Abu Zahrah, a prominent twentieth-century Muslim scholar, on the crucifixion and to identify its implications for Islamic theology and interreligious engagement. This research uses a qualitative approach through the Systematic Literature Review (SLR) approach using the SPIDER formula. This study identifies and synthesises relevant literature from Scopus, DOAJ, Google Scholar, ResearchGate, and Al-Azhar repositories, covering publications from 2000-2024. The collected sources were analysed through thematic content analysis to identify core theological principles, comparative interpretations, and implications for interfaith dialogue. The findings reveal that Abu Zahrah consistently emphasized the theological meaning of the crucifixion narrative as a rejection of atonement theology, an affirmation of tawhid, and a demonstration of divine protection for prophets. His approach integrates theological, historical, and sociological dimensions, distinguishing his thought from classical scholars and offering a framework for constructive interfaith dialogue. The study concludes that Abu Zahrah's interpretation remains relevant for contemporary Islamic studies by providing fresh insights into theological renewal and interreligious cooperation. However, the research is limited to textual analysis without empirical validation in interfaith practice, suggesting that future studies should explore the practical application of Abu Zahrah's thought in modern interreligious contexts.</i>
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Penyaliban merupakan tema penting dalam agama Kristen dan Islam, mewakili salah satu isu teologis yang paling banyak diperdebatkan antara kedua tradisi tersebut. Dalam agama Kristen, penyaliban Yesus

Kristus dianggap sebagai dasar keselamatan, sementara dalam Islam, Al-Qur'an secara eksplisit menolak peristiwa ini, dan justru menegaskan bahwa Yesus diselamatkan oleh Tuhan. Perbedaan doktrinal ini telah memicu perdebatan panjang di antara para cendekiawan dan memberikan konteks yang menarik bagi dialog antaragama. Tujuan penelitian ini adalah untuk menganalisis perspektif Muhammad Abu Zahrah, seorang cendekiawan Muslim terkemuka abad ke-20, tentang penyaliban dan mengidentifikasi implikasinya bagi teologi Islam dan interaksi antaragama. Penelitian ini menggunakan pendekatan kualitatif melalui pendekatan *Systematic Literature Review* (SLR) dengan menggunakan formula SPIDER. Penelitian ini mengidentifikasi dan mensintesis literatur relevan dari repositori Scopus, DOAJ, Google Scholar, ResearchGate, dan Al-Azhar, yang mencakup publikasi dari tahun 2000-2024. Sumber-sumber yang terkumpul dianalisis melalui analisis konten tematik untuk mengidentifikasi prinsip-prinsip teologis inti, interpretasi komparatif, dan implikasi bagi dialog antaragama. Temuan penelitian menunjukkan bahwa Abu Zahrah secara konsisten menekankan makna teologis narasi penyaliban sebagai penolakan terhadap teologi penebusan dosa, penegasan tauhid, dan demonstrasi perlindungan ilahi bagi para nabi. Pendekatannya mengintegrasikan dimensi teologis, historis, dan sosiologis, yang membedakan pemikirannya dari para ulama klasik dan menawarkan kerangka kerja bagi dialog antaragama yang konstruktif. Penelitian ini menyimpulkan bahwa interpretasi Abu Zahrah tetap relevan bagi studi Islam kontemporer dengan memberikan wawasan segar tentang pembaruan teologis dan kerja sama antaragama. Namun, penelitian ini terbatas pada analisis tekstual tanpa validasi empiris dalam praktik antaragama, yang menunjukkan bahwa penelitian di masa mendatang perlu mengeksplorasi penerapan praktis pemikiran Abu Zahrah dalam konteks antaragama modern.

I. INTRODUCTION

Crucifixion is one of the most recognisable and practised forms of capital punishment in the history of human civilisation, especially during the Roman Empire. As a ruthless and punitive method of execution, crucifixion aimed not only to kill, but also to humiliate and slowly torture, to warn the public (Bondarenko et al., 2022). This punishment was commonly applied against rebels, runaway slaves, and serious lawbreakers, due to its substantial psychological impact on society. Over the centuries, crucifixion became a symbol of cruelty and power used to enforce government authority over large areas, particularly in Roman colonies (Tarigan et al., 2021).

However, crucifixion not only has historical significance as a method of capital punishment, but it has also become an important theological symbol in the context of major world religions, especially in Christianity (Melusky, 2024). In Christianity,

the crucifixion of Jesus Christ is considered central to the doctrine of salvation. Jesus is believed to have been crucified to atone for the sins of humanity, giving deep meaning to His suffering as a form of supreme sacrifice for the spiritual salvation of humanity. Crucifixion, in this context, is not simply an act of capital punishment, but is considered a spiritual and metaphysical event that connects humans to God through an incomparable sacrifice. Thus, the symbol of the cross in the Christian tradition becomes the main symbol of belief in redemption and God's love (Adiatma, 2022).

In contrast to the Christian view, the Islamic tradition also mentions the crucifixion of Jesus, but with a different narrative than that of Christians. In the Qur'an, it is stated that Jesus was not crucified, but rather someone who was likened to Jesus endured the suffering, while God took up Jesus himself to heaven. This view is expressed in Surah An-Nisā' (4:157), where it is asserted that those who claim to have crucified Isa are mistaken (Zahra, 2007). Islam recognises Isa as one of the great prophets sent by God, but rejects the idea that he died on the cross to atone for human sin. This difference of view has been an important aspect of the theological dialogue between Islam and Christianity.

Recent scholarship has demonstrated that the question of Jesus' crucifixion within Islam is not only a doctrinal divergence but also a complex exegetical and historical discourse. Contemporary studies, such as those by Fatoohi (2023), highlight that the Qur'anic rejection of the crucifixion in Surah An-Nisā' (4:157–158) represents a sustained consensus in classical Islamic scholarship for more than fourteen centuries. This consensus affirms that God protected His prophet from humiliation, thus preserving the theological integrity of tawḥīd and prophetic dignity. Meanwhile, Younes (2024) notes that modern discussions have introduced new perspectives ranging from literalist readings to symbolic and even historicist interpretations, revealing that Muslim engagement with the crucifixion narrative is more diverse than often assumed. Complementing this, Ghafur et al. (2020) emphasise that the Qur'anic depiction of Jesus situates him as a revered prophet, messenger, and miracle-worker rather than a divine being whose death provides atonement. These contemporary insights provide a deeper framework for

understanding how Muslim scholars, past and present, navigate the intersections of scripture, history, and theology in interpreting the crucifixion narrative.

In Christian theology, the crucifixion of Jesus Christ holds a profoundly central meaning as the ultimate expression of divine love and redemption for humankind. It is regarded as the culmination of God's salvific work, in which Jesus, the Son of God, willingly endured suffering and death to reconcile humanity with the Creator (Adiatma, 2022). The Apostle Paul further presents the cross as a universal symbol of reconciliation and the core of the Gospel message (Bura et al., 2022). This perspective underscores that the suffering and death of Jesus are not merely historical events but manifestations of divine grace and the foundation of Christian soteriology. Therefore, understanding the Islamic perspective on the crucifixion must begin with acknowledging these theological foundations within Christianity, ensuring that interfaith dialogue is grounded in balanced and academically credible interpretations.

One of the Muslim scholars who provided an in-depth look at the crucifixion of Jesus in Islam was Abu Zahrah, a Muslim scholar known for his contributions in the field of Islamic law and theological thought (Syahir, 2013). Abu Zahrah not only engaged in discussions on Islamic law but also contributed influential interpretations in his study of the crucifixion narrative. Through his Qur'anic and Sunnah-based approach, Abu Zahrah sought to provide a more detailed explanation of the meaning and implications of the crucifixion story, particularly in the context of Islamic theology. According to him, the rejection of the crucifixion of Jesus by Islam reinforces the message of tawhid (the oneness of God), which is at the core of Islamic teachings, where there is no concept of atonement through human sacrifice (Hanafi & Parker, 2023).

Abu Zahrah's study of Qur'anic verses related to the crucifixion of Jesus provides a new perspective on how Muslims can understand this story, not only as a historical event, but also as a reflection of fundamental principles in Islam. Furthermore, this perspective shows how Islam interprets the role of prophets, including Jesus, in guiding humanity towards the worship of the one true God,

without mixing in doctrines that are alien to Islamic teachings, such as the concept of the Trinity or redemptive sacrifice.

In the context of interfaith dialogue, Abu Zahrah's views on the crucifixion of Jesus offer a significant contribution to the discussion between Muslims and Christians. Despite fundamental differences in theological views of the event, Abu Zahrah's interpretation provides a foundation for deepening understanding of how these two major traditions view Jesus, as well as how these differences can be discussed respectfully.

In addition to its theological dimensions, the crucifixion narrative also plays an important role in shaping interfaith engagement between Muslims and Christians. Wagay (2022) argues that the Qur'anic approach to interreligious dialogue is grounded in principles of justice, respect, and *ta'āruf*, mutual recognition, allowing adherents of different faiths to explore divergent beliefs without hostility. This provides a constructive framework for discussing the crucifixion not as a point of confrontation but as an opportunity for a deeper understanding of each tradition's theological foundations. Meanwhile, studies such as Mahmut (2023) and Parihala (2022) demonstrate how historical encounters between Islamic and Christian thought have influenced interpretive traditions, sometimes producing harmonising tendencies and, in other cases, sharpening doctrinal distinctions. These findings underscore the relevance of scholars like Abu Zahrah, whose balanced, Qur'an-centred interpretation helps maintain theological clarity while simultaneously promoting respectful dialogue in today's pluralistic societies. His approach illustrates that acknowledging doctrinal differences, particularly concerning the crucifixion, can coexist with commitments to peaceful coexistence, intellectual honesty, and shared ethical values.

II. METHOD

This study employed a Systematic Literature Review (SLR) approach to synthesise and analyse scholarly discussions on Abu Zahrah's interpretation of the crucifixion within Islamic theology. The review process followed five key stages, namely formulation, identification, selection, analysis, and validation of data. The

research questions were formulated using the SPIDER framework (Sample, Phenomenon of Interest, Design, Evaluation, Research type) to explore: Abu Zahrah's interpretation of Qur'anic verses on the crucifixion, the distinctive elements of his thought compared with other scholars, and the relevance of his interpretation for interfaith dialogue (Creswell, 2019). Relevant literature was identified from academic databases including Scopus, DOAJ, Google Scholar, ResearchGate, and the Al-Azhar University Repository, using keywords such as "Abu Zahrah," "crucifixion," "Islamic theology," and "interfaith dialogue," covering the publication period 2000–2024. The inclusion criteria focused on peer-reviewed works discussing Abu Zahrah's theology or the crucifixion from Islamic or comparative perspectives, while non-academic or irrelevant sources were excluded. The selected studies were examined through thematic content analysis to identify key theological, historical, and interfaith themes, and compared with interpretations by classical scholars such as *Al-Razi*, *Al-Jalalayn*, and *Nawawi Al-Jawi*. Finally, data credibility was ensured through triangulation, cross-referencing, and collaborative validation among authors to minimise bias and strengthen analytical reliability (Huberman, M., & Johnny, 2014).

III. FINDINGS AND DISCUSSION

Crucifixion in Abu Zahrah's Exegesis: Affirming *Tawhīd* and the Dignity of Prophets

Abu Zahrah's interpretation of the crucifixion narrative represents a deliberate reaffirmation of the core Qur'anic principle of *tawhīd*, expressed through the rejection of any concept of divine incarnation or sacrificial atonement. To situate his argument within a broader intellectual horizon, Abu Zahrah begins by acknowledging the long historical trajectory of crucifixion as a brutal form of execution, widely practised in ancient civilisations such as Persia and later perfected by the Roman Empire. Classical historians and contemporary researchers describe crucifixion as an execution method intended not only to cause death but to inflict prolonged degradation, combining physical torment with deliberate public humiliation (Ricardo, 2022; Winright, 2023), its use in the Roman world, notably in

the aftermath of the Spartacus revolt, where thousands of enslaved people were crucified along the Via Appia, illustrates its political function as a mechanism of intimidation and control (Arifianto & Santo, 2020). This historical understanding becomes relevant in Abu Zahrah's exegesis because he contrasts the Roman logic of humiliation with the Qur'anic portrayal of God's protection toward His prophets.

In Christianity, the crucifixion of Jesus occupies the heart of soteriology, functioning as a theological cornerstone that signifies God's love expressed through sacrificial redemption (Nata bura et al., 2022). The cross thus becomes a symbol of atonement and reconciliation, deeply rooted in the Christian narrative of salvation. Abu Zahrah does not deny the centrality of this belief for Christians; instead, he frames it as a doctrinal departure that Islam emphatically corrects. In the Islamic tradition, the Qur'an declares that Jesus was neither killed nor crucified, but that the event was made to appear so (Zahra, 2003). Abu Zahrah reads this as an unequivocal affirmation that God does not subject His prophets to the humiliation of crucifixion. The historical practice of crucifixion, marked by degradation, becomes the very reason why God would intervene to protect Isa, for the prophetic office itself carries divine honour.

Abu Zahrah's interpretation of Surah An-Nisā' (4:157–158) lies at the centre of this theological defence. The phrase "*wa mā qatalūhu wa mā ṣalabūhu walākin shubbiha lahum*" is for him, not merely a negation of the Christian narrative but an affirmation of God's sovereignty over historical events. His analysis emphasises that the Qur'anic text requires Muslims to understand the crucifixion narrative through divine intervention: not only was Jesus saved, but another individual was made to resemble him (Hidayat, 2020). Abu Zahrah is cautious not to dwell on speculation about the identity of this substitute, arguing that such debates distract from the theological substance of the verse. For him, the Qur'an is not concerned with reconstructing historical detail but with asserting God's power to safeguard His chosen messengers and preserve the purity of *tawḥīd* (Salamah Eka Susanti, 2018).

Within this hermeneutic framework, Abu Zahrah firmly rejects the Christian doctrine of vicarious atonement, the idea that salvation is obtained through Jesus' sacrificial death. He argues that this notion contradicts both divine justice and the

Qur'anic insistence that *no bearer of burdens shall bear the burden of another* (Hidayat, 2020). Salvation, in his view, occurs through repentance, faith, and obedience to God, not through intermediaries or human sacrifice. In this sense, his reading aligns with broader Islamic theological discourse, which consistently emphasises personal accountability before God (Sabi, 2019). The crucifixion narrative in Christian theology, according to Abu Zahrah, emerges from a metaphysical structure foreign to Islam; in contrast, the Qur'an restores moral coherence by rejecting collective atonement and affirming divine protection.

Furthermore, Abu Zahrah highlights that God's elevation of Jesus "*bal rafa'ahu Allahu ilayh*" constitutes a second divine intervention that both protects the prophet and situates him within eschatological expectations (Zahra, 2007). This elevation, he notes, serves as a theological counter-claim to the Christian account of crucifixion and resurrection, providing an Islamic alternative that preserves prophetic dignity without attributing divinity to Isa. In this sense, the Qur'anic narrative becomes not only a doctrinal correction but also a reaffirmation of the prophetic mission: Jesus is a messenger who proclaimed monotheism and was saved from the schemes of his adversaries.

At the heart of Abu Zahrah's argument is the conviction that the doctrine of crucifixion, as understood in Christianity, compromises the purity of *tawhīd* by implying that God requires a human sacrifice to redeem creation. By rejecting such a notion, Abu Zahrah insists that Islam upholds both divine unity and divine mercy. God forgives directly, without mediators, and does not permit the humiliation of His prophets. Thus, in his reading, the Qur'anic account of the crucifixion is not merely a negation of a historical claim but a comprehensive theological corrective that preserves monotheism, prophetic honour, and moral justice.

Abu Zahrah's Distinctive Hermeneutics: Bridging Classical Tafsīr and Modern Rational Theology

Abu Zahrah's hermeneutical approach to the crucifixion narrative reflects a unique synthesis of classical exegetical tradition and modern rational theological inquiry. Unlike many classical mufasssīrūn who tended to focus primarily on linguistic, grammatical, and historical dimensions of Qur'anic verses, Abu Zahrah constructs

an interpretive framework that integrates jurisprudential reasoning, theological principles, and socio-historical context. His methodology is shaped not only by his formal training in the disciplines of *fiqh*, *kalām*, and *tafsīr* at al-Azhar, but also by the intellectual climate of the twentieth century, which demanded renewed engagement with modern notions of reason, ethics, and human dignity (Syahir, 2013; Siregar, 2014).

This methodological integration positions Abu Zahrah as a bridge between classical Islamic scholarship and modern reformist thought. Classical exegetes such as al-Razi or al-Jalalayn often approached the crucifixion verses through philological analysis or by cataloguing variant historical reports concerning who was substituted for Jesus (Kurniawan, 2023). While Abu Zahrah does not dismiss these earlier contributions, he treats them as secondary to the theological core of the Qur'anic message. His priority is not reconstructing historical minutiae but elucidating the moral and metaphysical implications of the text. In this sense, his reading resonates with modern scholars such as Hidayat (2020), who highlight the Qur'an's corrective role in restoring the dignity of prophets and clarifying misconceptions in earlier religious narratives.

A key feature of Abu Zahrah's hermeneutics is his insistence that Qur'anic interpretation must align with the foundational principles of *tawhīd* and divine justice. This places him within a broader intellectual lineage of modernist Muslim thinkers, including al-Zuhayli and Esack, who argue that Qur'anic exegesis must remain faithful to doctrinal coherence while engaging rationally with contemporary realities (Syahrullah, 2016). For Abu Zahrah, reason is not an external tool imposed upon the text but an intrinsic component of the Qur'anic worldview. Revelation, he asserts, invites believers to reflect critically, ethically, and coherently; therefore, interpretations contradicting divine justice or moral reason cannot be accepted.

Through this lens, Abu Zahrah critiques literalist and polemical interpretations that reduce the crucifixion narrative to speculative historical debates. He argues that debates about the identity of the substitute, whether it was Judas, a volunteer disciple, or another individual, distract Muslims from the more profound theological message of God's protection and sovereignty. His hesitancy to engage such details

aligns him with reformist scholars who warn against sensationalism in tafsīr and advocate for focusing on universal principles embedded in revelation (Siregar, 2014). The crucifixion verse, for Abu Zahrah, thus functions less as a historical puzzle and more as a doctrinal declaration.

His hermeneutics also incorporates a sociological dimension, informed by his awareness of the political and interreligious context in which Qur'anic discourse on Jesus unfolded. By emphasising the Roman use of crucifixion as a political weapon and instrument of humiliation (Winright, 2023), he situates the Qur'anic narrative within a historical trajectory that illustrates how imperial violence shaped religious memory. This socio-historical awareness allows him to explain why the Qur'an does not simply deny crucifixion as a historical claim but reframes it as part of a broader divine intervention that defies the oppressive structures of its time. Such a reading aligns with scholars like Zaluchu (2017), who describe the Christian interpretation of Jesus' suffering as a theological redefinition of historical violence.

Through this integrative hermeneutic approach, Abu Zahrah positions the Qur'anic narrative as both a theological correction and a moral critique. His reading challenges the Christian notion of redemptive suffering not through polemical argumentation, but by demonstrating its inconsistency with divine justice as articulated in the Qur'an. This emphasis on moral coherence, combined with his legal and theological reasoning, distinguishes his approach from classical exegetes and marks a shift toward a more holistic interpretive paradigm.

Ultimately, Abu Zahrah's hermeneutics provide a middle path between traditional scholarship and modern inquiry. His methodology preserves the authority of classical tafsīr while advocating for a rational, ethical, and contextually relevant engagement with scripture. This methodological balance enables him to address contemporary theological challenges and supports his broader agenda of promoting intellectual harmony within the Islamic tradition.

Contemporary Relevance of Abu Zahrah's Thought: A Framework for Interfaith Dialogue and Theological Moderation

The contemporary significance of Abu Zahrah's interpretation of the crucifixion extends far beyond the realm of textual exegesis; it provides an intellectual

foundation for constructive interfaith engagement and supports the development of theological moderation in increasingly pluralistic societies. By positioning the Qur'anic denial of the crucifixion not as a polemical rejection of Christian belief but as an affirmation of the core Islamic principles of *tawhīd* and prophetic dignity, Abu Zahrah offers a framework through which differences in religious narratives can be acknowledged without hostility. This approach is essential in a world where interreligious encounters occur not at the margins but at the centre of social, cultural, and political life.

Abu Zahrah's reading demonstrates that theological disagreement does not necessitate conflict; instead, it can become a platform for deeper mutual understanding. Although the Christian interpretation of the crucifixion as an act of divine love and atonement remains central to its soteriology (Nata bura et al., 2022), Abu Zahrah illustrates that the Islamic account, which asserts that Jesus was neither killed nor crucified (Zahra, 2003), is grounded in a different metaphysical vision of divine justice and mercy. By articulating these differences with clarity yet without antagonism, he models an interpretive posture that respects the integrity of the Christian narrative while maintaining the distinctiveness of the Islamic theological framework. This nuanced approach aligns closely with the principles of interfaith tolerance and educational moderation articulated by contemporary scholars such as Muhtifah et al. (2021), who emphasise the importance of dialogical engagement in societies marked by diverse religious identities.

Additionally, Abu Zahrah's emphasis on divine justice, prophetic protection, and personal accountability provides a conceptual bridge that allows Muslims to articulate their beliefs in universal ethical terms. Rather than presenting Islamic theology as a negation of another faith tradition, he frames it as a coherent moral system that upholds the dignity of human beings and rejects the necessity of vicarious suffering. This ethical foundation supports a broader vision of religious coexistence in which different communities can affirm their respective doctrines without seeking to undermine the beliefs of others. In this sense, Abu Zahrah's theology offers an alternative to exclusivist or polemical narratives that tend to dominate interreligious discourse.

Furthermore, his approach contributes meaningfully to contemporary discussions on Islamic moderation (*wasatiyyah*). By synthesising classical exegetical insights with modern rational inquiry and sociopolitical awareness, Abu Zahrah demonstrates that Islamic theology is not static but capable of engaging new intellectual challenges responsibly. His insistence that Qur'anic interpretation must be contextualised within both historical realities and ethical imperatives resonates strongly with modern reformist movements seeking to present Islam as a compassionate, justice-oriented religion compatible with democratic and pluralistic norms (Syahrullah, 2016; Siregar, 2014). Within this framework, the narrative of Jesus' salvation becomes not only a theological statement but a symbol of divine mercy, reinforcing the idea that God's protection of prophets mirrors His broader concern for human dignity.

In interfaith settings, Abu Zahrah's discourse helps shift the conversation from doctrinal confrontation to the exploration of shared values. While the Qur'anic and Christian accounts of the crucifixion remain irreconcilable in theological terms, Abu Zahrah's analysis encourages a focus on common ethical themes such as divine justice, compassion, and spiritual accountability. His approach, therefore, mirrors the Qur'anic call to *ta'āruf*, mutual recognition as articulated in Q.S. 49:13, which invites believers to engage one another not as adversaries but as partners in cultivating social harmony rooted in ethical conduct.

Ultimately, Abu Zahrah's contribution lies in demonstrating that theological differences, when approached with intellectual honesty and mutual respect, can deepen rather than diminish interreligious understanding. His thought provides contemporary Muslim scholars, educators, and religious leaders with a robust framework for articulating Islamic beliefs in ways that are both faithful to tradition and sensitive to the complexities of modern pluralistic life. By integrating theological clarity with a commitment to peaceful coexistence, Abu Zahrah's interpretation of the crucifixion serves as a model for how sacred texts can enrich interfaith dialogue while strengthening the foundations of theological moderation.

IV. CONCLUSION

Muhammad Abu Zahrah has made an important contribution to understanding the concept of crucifixion from an Islamic perspective. He defines crucifixion as a brutal method of execution with deep theological meaning, rejecting the Christian view that sees it as penance. In his interpretation, Abu Zahrah emphasised that Jesus was saved by God, reflecting divine oneness and power. Abu Zahrah also integrated theological, historical and sociological approaches in the crucifixion discourse, emphasising the importance of interfaith dialogue without compromising the basic tenets of Islam. He sought to ease tensions between Islam and Christianity by encouraging mutual respect and a deeper understanding of different beliefs. Abu Zahrah's thought remains relevant in the context of contemporary Islamic studies, encouraging theological renewal and modern *ijtihad*. His work provides a solid foundation for Muslims to understand Isa's narrative and participate in interfaith discussions, creating space for mutual respect in an increasingly pluralistic society.

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